THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 681.)

We endeavoured, in the last chapter, by showing that "Mormonism" presents views concerning our origin that harmonize with the character of our souls, to produce evidences of its divinity. In this chapter we shall endeavour to prove still further the handiwork of the Creator in "Mormonism," by drawing attention to the adaptation and fitness to our souls of its principles on immortality.

Let us first endeavour to ascertain the kind of immortality that the character of man demands.

We think it is plain that man needs a religion that will bring its hopes and promises to bear not merely on his devotional impulses, but upon every faculty and quality of his being.

A wise and judicious God, in producing man and storing him with powers and desires, would surely never have produced, to meet the necessities of the nature he had created, a religion that had to do merely with one feature out of twenty it possessed! And yet this is a good deal like the popular notion. God is supposed to have taken a great deal of pains to supply man with food for his devotional feelings; and it is practically assumed that whilst it was all important that these particular impulses should receive a correct bias, the rest—the largest, by far, of man's inward promptings could take care of themselves and train themselves for a future state, if such a state existed for them. At least, such we judge, from not finding any guidance, stimulant, or promise, for two-thirds at least of man's nature, in popular Christian theories concerning immortality.

Lest we should seem to strain the matter a little, we will quote the learned and pious Sir David Brewster as an exponent and student of modern Christian views concerning a future state. He says, page 257 of his work on "More Worlds than One:"—

"The future of the Christian is not defined in his creed. Enwrapt in apocalyptic mysteries, it evades his grasp, and presents no salient points upon which either reason or imagination can rest. He looks beyond the grave as into a nebular region, where a few stars are with difficulty descried; but he sees no glorious suns, and no gorgeous planets upon which he is to dwell. It is astronomy alone, when its simple truths are impressed upon the mind, that opens to the Christian's eye the mysterious expanse of the universe, that fills it with objects which arrest his deepest attention, and that creates an intelligible paradise in the world to come."

Few men, perhaps, would so honestly state the difficulties into which they were led by the want of a provision in their creeds for the varied demands of their souls. It will be seen that, Sir David's religion creating for him no "*intelligible paradise in the world to come*," and the demands of his mind requiring an "intelligible paradise" all the time, he is compelled to eke out his religion with such views as the science of astronomy can supply, or content himself with a future upon which neither "reason" nor "imagination can rest." And we take it that this is the painful extremity to which all sincere believers in popular Christianity are driven.

Now, the mind of man is so organized that it requires an intelligible future upon which it can rest for his *present* happiness. Man does not need to be possessed of every detail; but he needs proportionately as definite a notion of a future state, his employment, the likely character of his movements, and the sources of his pleasures, as he has of his future in *this* life when at school he studies and prepares himself for life's engagements. Unless man knows what the general character of his future movements may reasonably be expected to be, whether in this life or the next, he cannot work towards it correctly. He cannot turn every power even at the present time to its fullest use, to make that future as glorious as possible. Therefore are we sure that whenever or wherever that scheme of religion is found that was prepared for man's guidance upon this earth by the Creator, it will necessarily contain among its teachings a clear and intelligible and definite view of a future state,—so definite, at all events, that man will understand enough of the destiny and eternal employment of every power to propense to enable him day by day to train each capability of his nature so as to enable it to fill in the most splendid manner the destiny intended for it.

A divine religion, therefore, will not hold out its hopes and promises to our devotional feelings alone, but will be calculated to fill our whole being with life and hope. He that provided for man's eye, and forgot not his sight or taste, is surely not the Author of religions that provide immortality for less than half his being. If planned by Him who endowed the whole of our being, it will certainly take that whole into consideration.

From the way man is generally talked about, we might suppose the real man was composed entirely of a few moral faculties, while all the other manifold characteristics of his nature were affairs simply glued on, and which could be stripped off at any moment without injury.

Man, as we understand him, is not composed of one or two solitary characteristics. He is made up of a splendid combination of diversified powers and and impulses, all of which our experience testifies, like the keys of a musical instrument, are necessary for the production of perfect harmony. Not a power or natural prompting can be spared. Each actively employed in its place, the perfect man stands forth gloriously endowed and suited for the grasping of a thousand shades of happiness and satisfaction, and abounding with power to return the same in multiplied forms upon his fellows.

Man only lives in proportion as the aspirations, yearnings, and capabilities of his nature are called into play. Let any of his powers become totally unused for a long period, and they become stunted and dwarfed, and corrode and disorder the rest of his being. Man therefore continually needs objects for their present employ, and a prospect of an abundant supply of such objects for his powers in the future, ere full satisfaction and pleasure can pervade his being. This kind of a prospect is very essential, for a sense of dread and weakness steals through our whole being at the thought of a total loss or cessation of any one of the present energies or activities or promptings now moving within us.

An immortality, therefore, suited to our aspirations and the real character of our souls, will necessarily present a boundless prospect for the employment of every power we possess—one that will include and retain all our energies in endless prospect. We cannot imagine a future existency for ourselves without carrying or supposing to be there the whole of the natural impulses and combined abilities we at present possess—our memories, our sympathies, our constructive abilities, our refining, beautifying, and adorning powers,—our judgment, our taste, the manner or pattern of our souls, our governing and managing qualities, our acquisitive de-

ness, our conversational and argumentative qualities, our inventive, combining, and applying strength, with the yearnings of our souls for kindred ties and the love and esteem of others. Together in that immortality must we suppose our natural necessities for difficulties to engage our energies, and that manifest necessity which exists with us for a constant variety to exist in all objects that engage our attention. We cannot understand a future existence (however much we may unthinkingly subscribe to it,) without supposing these powers still in our possession, these feelings still in our bosoms, and these necessities still with us.

To make the kind of immortality we need still more apparent, we ask, Can the watchmaker, as he bends over the delicate machinery of his trade, fitting the various parts with such exactness and finish, and feeling the glow of his intelligence and comprehension of that art filling his mind,—can he imagine himself in the future destitute of that skill, without associating the idea with idiotcy or disease? On the other hand, Can he imagine that skill still in his possession, with nothing in existence upon which to expend it, looming endlessly before him, without feeling that that would be an equal death and destruction to his feelings?

Can the gardener, tastefully arranging his grounds—here walks, there plats of green winding round the variegated bed, assorting and matching hues and forms, selecting appropriate soils and positions for warmth or shade,—training now the creeping plant high overhead, now festooning and intertwining roses round, banking up greenness and freshness round the arbour seat, and using the judgment that selects the season, the weather, and the model for bringing out and trusting each chosen plant,—can that man, thrilling with satisfaction and conscious power amid the triumphs of the skill, the wonders of his judgment and his taste,—can he believe that there shall come a time when every particle of such judgment and creative skill shall die within him, or be for ever useless and inapplicable, if retained, without feeling that such a future is as repulsive as the grave?

Can the artist, feeling his soul enriched by the productions of his designing skill (the love of which is interwoven with his life),—can the architect glorying in his constructive might, imagine an existence without these capabilities still interlocked within his being?

Can the statesman, comprehending the varied codes of nations, grasping the relationships of states and territories, the usages of courts, the bearing of treaties, balancing statistics one against the other, and measuring in his mind the force and application of proposed laws upon communities and individuals,—can he, rejoicing in the mastery and strength of his governing and comprehending faculties, divide those powers, that inward strength, from himself or his future existence, even in supposition, without feeling that he treads upon ground abhorrent and unnatural?

And let us travel nearer home and think of the flow of fancy, wit, and mirth that rises up within us, ever seeking an outlet in speech or action, and ask, Can these be separated from our immortality?

Then the dear, dear promptings that urge man on to love and seek to be beloved, and make him wish to be the support and stay of some objects of his care,—fond parental impulses, touching the tenderest and inmost chords of the spirit, and filling the soul when aroused with sensations natural and holy,—can these be separated in the future from man or woman's nature, and their identity be still retained? Or can the identical man continue his existence without his hospitable, imparting nature—the pleasure found in entertaining guests or friends, or bestowing gifts of affectionate remembrance, is with him still? Will it need any argument to prove that each and every quality we have referred to is as much part of man as anything than he can call himself—that each faculty is necessary for the pleasure and gratification of the rest—that each stimulates, nourishes, and employs the other as much as the head serves to bless and employ the feet, the feet the hands, the hands the eyes, or the eyes the mouth, that, taken together, they form a beauteous and harmonious union of chords, each vibrating on its associated string—each giving and deriving melody from the combination,—that it takes the whole blended mass of capabilities, delights, perceptions, and impulses we have referred to, to form *Man*, each being separately and unitedly part and parcel of the very being—the very man that has to be supplied with immortality?

Man, then, we say, standing as it were between eternity past and to come, feeling the wonderful variety and scope of his powers, the glories they have achieved, and their capability for infinite development, and notwithstanding thus endowed like one emerging from the dark and treading into it again, carrying with him a mass of talents, longings, and propensities he does not know properly how to use or what to make their final aim, but conscious that they are infinite in their application, while all in this little life to which he can apply them is broken, interrupted, and quickly ended,—craves to know why he is thus gloriously endowed, whether he is tending, and where and in what beyond the grave's great blank lies the field for the employ of characteristics identified with all the impulses of his life, and forming the great fountain, whose many streams make up the pleasures of his existence,—without which knowledge he cannot be fully happy or content, nor can he possibly fully develop or steer these capabilities to their final goal.

And now we ask for man, with all his beautifying, producing, operative, and controlling energies,—with all the varied characteristics of his being, What immortality is held out by "Mormonism," and what by Christian theologians professing to be sent to offer *eternal life* to man?

With respect to the Christian theology, first we reply, that modern religious teachers offer no immortality to that combination of powers and activities that makes up our present selves. They only offer it to so much of us as could be employed in contemplating, praising, and adoring the great faculties and works of the Creator. Modern Christianity offers no future existence for the life and development of the faculties, attributes, and creative powers of man. The immortality of our good Christian friends, as painted by themselves, would consist of investigation, wonder, and adoration of the great qualities of Jehovah, but a total disuse and complete oblivion of our own.

A little reflection will make it manifest that a heaven of praise, prayer, and contemplation (to which some, considered rather daring, have added a study of the works of nature,) could only employ a very small portion of our energies. Two-thirds of the very elements of our being are of such a character that they could not be employed at such work. If active at all, they must be employed in producing, doing, or bringing about something worthy of praise and admiration themselves. For instance, we could not use our constructive, planning, plotting, or designing powers in prayer or praise. What use would these powers be where Jehovah is henceforth to be the only worker? What could our decorative, contriving, and arranging faculties employ themselves upon in a prepared and finished heaven, where there is no disorder from beginning to end? What use can we have for our judging and deciding powers where all is considered determined and fixed for ever? What shall calculating, proportioning, and adjusting tact be doing there? Where shall our ruling, controlling, and managing desires find their place? Where shall we gratify our propensities for seeking objects for our benevolence, protection, and guidance, where none need anything, and circumstances never change? (The Almighty certainly would not want any benevolence or patronage expended on Him!) Where shall we find difficulties to engage our energies?—where that endless variety so necessary in all objects that engage our minds, without which they clog, sicken, and destroy? Where shall the creations of a humorous and mirthful fancy find its vent? Where shall parental impulses find their room? In fact, where shall the dearest and largest part of our nature (our most pleasurable and life-giving) find play? the deepest cravings of our identical nature their gratification? or our necessities their food? Clearly, in such a heaven they must be dead, dumb, unsatisfied, and unsupplied, or torn out of our natures; or, if they remain, silenced. To man who regards these enriching, satisfying, and life-developing faculties as so much of himself, the immortality offered by modern religious creeds would no more be *his* immortality than the resurrection of his mere hand or foot could be considered *his* resurrection from the grave. A host of throbbing impulses ignored and passed over declare this creed no promiser of eternal or continuing life to them. By it heaven is peopled with a set of creatures that cannot be men, for they are without their sources of delight, intelligence, and activity; and men and women (the real men and women we know and feel ourselves to be,) are buried for ever in the

given. Immediately and without hesitation we are compelled to say this species of a future life does not meet our case. It does not tend to nourish, encourage, or develop the faculties and abilities implanted within us. There is nothing life-giving in the prospect. They that believe in it have, like Sir David Brewster, to run off to poor, earthly, speculative science to fill up the void left within their souls—a want which a loving God, in his religion, would surely have supplied as readily as he would provide a delicate fringe to merely keep dust and excessive light from our tender eyes! It does not meet or fit that impulse given to us by our Creator which makes our whole being crave for a continuance. They that endeavour to believe in it have to fight the voice of God declaring immortality in every power they set aside. They have to work against a tide of impressions, longings, and aspirations running through their whole beings, and force down upon themselves a belief which no inborn consciousness declares to be true, and for which no craving necessity or love exists within their nature, (like the palate for the fruit,) demonstrating that whoever prepared such principles for man, it is clearly and decisively manifest that it was not that God who has caused in nature such an affinity and suitability to exist between us and everything really intended for our use.

But what says "Mormonism" on immortality? At one stroke we find it marking out a doctrine in harmony with the unbounded character and great abilities of the human mind, and at the same time opening out a future that carries on in endless life the very beings of this world—ourselves, with the whole train of powers and characteristics belonging to us in endless perpetuity.

We find it teaching that every power, passion, or ability is a natural property of the spirit—born with it, part and parcel of its organization, and endlessly its characteristics. That the body is merely an organism through which the spirit manifests and develops its native qualities—qualities it possesses as much out of the body as in it. Hence the same being goes out of the body, carrying with it all the capabilities, tastes, judgments, and designing skill. And the same being, without a lack of a single characteristic that now composes the present man or woman, returns into the body,—then to turn those producing energies, those fashioning powers, those managing and governing characteristics into a higher channel of operation, a wider field for skill and enterprise; and then the immortal man blooms endlessly down the long vista of eternal ages, ever producing the fruits and glories of the great qualities now unfolding within his soul.

It tells us that when God made man and woman, he made them to be identically man and woman throughout eternity; that when God endowed their natures with their peculiar characteristics, he prepared and adapted those qualities for endless expansion and eternal growth.

It teaches us that the relationships of husband and wife are necessarily eternal—that men and women are introduced upon this earth to lay a foundation for that eternal association for which they are suited and intended. They come here to learn themselves and to understand each other; but here they are only acting out on the smallest scale the characteristics of their nature. It teaches that such impulses are implanted within them, with an eye to a boundless future, where they will find their fullest range.

Inasmuch as a prospect of death is calculated to break in upon man and woman's joys, and tends to cramp the energies and capabilities dwelling within them, as well as prevent the full development of that love that should exist towards each other in their bosoms, therefore in the Gospel of Jesus is the *resurrection* preached to man, which, in other words, simply means the reconstitution of the identical man and woman upon the earth—the re-establishment of man and woman in the flesh, with all the affections and energies naturally belonging to them; this time without a cloud between them and the great fruition of their powers, with a boundless scope for all that dwells within them; for death will have passed away.

It shows us that the holy Gospel is nothing more nor less than a science how men and women can train their present every-day powers so as to suit that great eternal period. It teaches them to develop the brilliant germs of constructive, designing, or controlling powers, so that eternally as they move along they can surround themselves with all that will bring comfort and delight. It teaches how they can train their souls in Godlike

attributes, so that they can create, in that society in which they are destined to move, peace, harmony, and joy.

It explains to us that there will be nothing more miraculous about the happiness of heaven than in the happiness of earth. It will spring out of our affections and associations, and will depend for its fulness and degree upon the cultivation of the intelligence, but, more than all, upon the observance of the spirit and principles of the Gospel. There will be more happiness there, because there will be a closer observance of the laws of kindness, justice, and integrity, which are the laws of truth. Hence "Mormonism" exhibits the beauty and utility of incorporating now within us those sentiments, because the character of our future will entirely depend upon their progress and influence within the soul.

Again: "Mormonism" tends to stimulate our souls into activity and life by informing us that man will recommence his career after death with just as much intelligence; and that he will be surrounded with just so much splendour, refinement, or beauty as he knows by previous efforts how to create. He will have just as much influence, love, and respect as he has knowledge and wisdom to secure; but he will have it then as now; and he will have it eternally open to him, to possess himself of additional intelligence, additional virtue, or power. If the virtues of the Gospel are developed in his soul, he will find them an engine of power, influence, and dignity. If he has allowed the weeds of corruption, selfishness, or meanness to live unchecked within him, they will be there to hamper, impede, and harass him, and create his daily hell. Thus "Mormonism," by all the considerations of eternity, wields its force in the development of Godlike principles in the daily life.

It tells us that when the eternal government of heaven is established below, the great race of man will be ruled upon the patriarchal principle, the general law of which is that every man who obeys the principles of celestial life shall preside as a king and priest over his own offspring eternally, even though they should be like Abraham's, or as numerous as sands upon the seashore. But no man will control more than he can attract and retain by the powers of love? Consequently, "Mormonism" shows us the beauty of training the affections of the family around their natural head, and impresses upon us the necessity on the part of the man of the cultivation of that wise and righteous course which will naturally draw those affections towards himself. It also displays before our eyes the necessity for the cultivation of the principle of self-government, and exhibits a prospect which man can look forward to and understand as the true and natural field, in the eternal future, for the employ of the governmental faculties and great ambitions implanted within him.

"Mormonism," then, presents an intelligible future for the mind to rest upon. It opens out a field where every power and quality of our nature can find its full employ. Its principles are calculated to bless this present world; for no man can practically believe in the kind of future it holds out, without aspiring to be daily a better and more intelligent man. The necessity of being so is forced upon him by the very nature of the immortality it unfolds.

It is calculated to develop man's genius—to develop the affections of his heart, as well as to stimulate all his virtues; for it makes his future dependent entirely upon such progress. It says to every artistic or constructive power, "You shall live for ever," and thus it stimulates it into life. It urges on man's finer feelings and sensibilities into progress by opening out an immortality of which they are to be the basework and support. It glorifies the great "moral" principles taught by Jesus, by showing that they are not simply temporal, shortlived principles, suited only to keep us in order in this little state; but that they are eternal truths, and will always be applicable and necessary to us, and will have a bearing upon our destiny as long as eternity endures. And thus "Mormonism" lays the foundation for righteousness, purity, and excellence of conduct firmly within the soul.

And now may we ask, Are these tokens of divinity? What greater evidence of his handiwork could God emstamp upon his religion than that it is calculated to spur the varied powers of man into action and steer them in a righteous direction?

In the light of "Mormonism," we can see a beauty and a purpose in the Almighty steeping us for sixty or seventy years in the midst of what this "spiritual"

generation call "earthly" things, if, as it teaches, this earth is to be our eternal home, and its varied elements the materials upon which we are to operate,—because there is some sense in practising upon things that we are going to use hereafter; but none, that we can see, in learning for a whole lifetime to practise on that which we shall have eternally to forget or lay aside. We can see some wisdom in the Almighty placing us here, and by every contrivance in his power causing family ties and several endearments to appear the great mainspring of life and the chief beauty of existence, if, after trying so hard to ingrain them within us and imbue our souls with a love for them, he has a use for such love hereafter; but none, if the future prepared for us is one where these impulses are to be eternally silenced. "Mormonism" puts the Creator in the light of a wise and providing God, whose present ways tend to answer his future purposes. The popular view of eternity puts him in the position of a being who, by a thousand arts, has studied to unfit man for the condition he wishes him eternally to fill.

If God is the Author of principles that tend to elevate his own character in the estimation of man—if he is the Author of principles that strengthen every quality he has implanted within us, then have we so much testimony that he is the Author of "Mormonism." It carries the same evidence of divinity that the morning dew can claim when it manifests before our eyes that its characteristics are suited to refresh the withering grass or re-green the yellowing soil. That evidence is, that it is adapted to work in complete harmony—assist and help forward to perfection native powers previously implanted there by God,—the same tokens of a divine origin that sunlight possesses when its warming and assisting properties prove it to be qualified to develop the bud into the rose.

Whether we have a right on these grounds to claim for "Mormonism" still further tokens of divinity, judge ye.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 697.)

[February, 1844.]

Saturday, 3rd. Prayer-meeting in the Assembly Room.

The High Council met. Did but little business.

A rather favourable article appears in Niles' *National Register* of this date, noticing the correspondence between myself and John C. Calhoun, a copy of which is contained in the political department of the same number.

It also notices the correspondence between myself and James Arlington Bennett, publishing the same, with some of our city ordinances. The editor also quotes the following from the *Hawk Eye*:—

"Although much complaint has been made about the Mormons, we saw on our late trip evidences of improvement on our prairies which we consider highly creditable to the Mormons who made them, and without whom we doubt whether they would have been made for many years to come. All those who have travelled over the large prairie between Fort Madison, Warsaw, and Carthage, remember how dreary it was a few years since. Now it is studded with houses and good farms. The English, who understand hedging and ditching far better than our people, have gone upon that prairie and have enclosed extensive fields in this manner. Along the old Rock Island trace, which we travelled seven years ago, and which was then a dreary waste, we saw a field enclosed with a good sod fence, six miles long and one wide. We think such enterprise is worthy to be mentioned. As long as the Mormons are harmless, and do not interfere with the rights of our people, we think they should be treated well. We shall never convince them that they are a deluded people, as far as their religious notions are concerned, in any other way."

Sunday, 4th. I attended prayer-meeting with the Quorum in the Assembly Room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, show-

ing that the selection of persons to form that number had already commenced.

President B. Young held a meeting at brother Chamberlain's, in the neighbourhood north of the city; and Elder W. Woodruff, at Thomas Kingston's, six miles east of the city.

Monday, 5th. The regular session of the Municipal Court was opened in the Mayor's Office. Present, George W. Harris, George A. Smith, and N. K. Whitney. Adjourned to the Nauvoo Mansion, on account of the severity of the weather. I presided as Chief Justice. The assessors of the different Wards in the city presented their tax-lists, which occupied nearly all day. The Court remitted the taxes of the widows and of the poor who were unable to pay.

In the afternoon, Elder William Weeks (whom I had employed as architect of the Temple,) came in for instruction. I instructed him in relation to the circular windows designed to light the offices in the dead work of the arch between stories. He said that round windows in the broad side of a building were a violation of all the known rules of architecture, and contended that they should be semicircular—that the building was too low for round windows. I told him I would have the circles, if he had to make the Temple ten feet higher than it was originally calculated; that one light at the centre of each circular window would be sufficient to light the whole room; that when the whole building was thus illuminated, the effect would be remarkably grand. "I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."

Called at my Office in the evening, and revised my "Views of the Powers and Policy of the Government of the United States." I was the first one who publicly proposed a national bank on the principles set forth in that pamphlet.

Tuesday, 6th. Very cold day.

I spent the evening with my brother Hyrum, Sidney Rigdon, and the Twelve Apostles and their wives, at Elder John Taylor's; took supper, and had a very pleasant time.

Wednesday, 7th. An exceedingly cold day. In the evening I met with my brother Hyrum and the Twelve Apostles in my Office, at their request, to devise means to promote the interests of the General Government. I completed and signed my "Views of the Powers and Policy of the Government of the United States," which I here insert:—

"VIEWS OF THE POWERS AND POLICY OF THE GOVERNMENT OF THE UNITED STATES.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity.

My cogitations, like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours; and hundreds of our own kindred for an infraction, or supposed infraction, of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nutshell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendour, warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free; for the best of books says, 'God hath made of one blood all nations of men for to dwell on all the face of the earth.'

Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honours, and the same rewards; and without hypocrisy, the Constitution, when it says, 'WE, the PEOPLE of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America,' meant just what it said without reference to colour or condition, *ad infinitum*.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 10, 1860.

UTAH AND ITS OFFICERS.—The appointment of the Federal Officers of that Territory has been a continuous and unbearable outrage upon the rights and liberties of that people for the last ten years. Under a professedly free Government, where all power should, agreeable to its constitution, be derived from the consent of the governed, to force upon one portion of her citizens officers who are so corrupt and debased that they have no regard for the laws of the land or the rights of the people, whose sworn duty makes them the guardians of their rights, which, however, they misuse, and only abuse and trample upon, and which has, from its continual repetition, become intolerable. Men who only excel in their extreme and excessive practices of vice and corruption have been thought worthy of the patronage of the Government. Generally speaking, the appointments have been made from amongst the personal friends of the Government officers, a large majority of whom had previously become obnoxious to even them, and an outlet was sought whereby they might get rid of them; and Utah has unfortunately been stocked with this class of officials. Such are the men who have had the honour, to the eternal disgrace of the Federal Government, to bear their commissions in Utah, while to the people no guarantee was given against their excessive abuses beyond the bare faith and honour of these monade creatures, and that had been foresworn for the consummation of some infamous plot before leaving the States. Out of the number sent during a period of ten years, there is not a man, with but one or two exceptions, which has served out the term of his appointment with honour to himself. Their conduct has been so outrageously bad that they have either been removed by the Government or induced by their friends to resign to save such disgrace. The judicial dignity of the Federal Judges has been degraded and debased to that of the character of petty Indian traders, which business they have carried on contrary to the law which it was their sworn duty to magnify and make honourable. The nefarious traffic of bartering with the rude natives fire-arms, whisky, tobacco, and a few trinkets, in exchange for their ponies and squaws, has been the pursuit of not a small number of the federal appointees of the Territory. Those who have not prostituted their commissions and perjured themselves by this unlawful and unholy traffic have fallen into other excesses equally reprehensible. Some have, immediately upon their arrival, sought to cause a collision by provoking the citizens to disobedience through the commission of overt acts and unlawful ministerial interference. They have racked their unscrupulous brain to foment difficulties. They have sought by every means they could invent, and by all the power which they could wield by virtue of their appointments, to sustain the charges which had been alleged against the principal men of our Territory; and in doing this they have not been very particular as to the character of the means which they used. When necessary, false reports of their proceedings could be made, alleging they were interrupted while in the legitimate exercise of their judicial functions. Whole court records and libraries were reported by them as being burned or destroyed; and when these misrepresentations became too glaringly false to be believed, and they failed to accomplish their purposes by circulating them,

a thousand bayonets could cluster around our court-houses, converting the sanctum of justice into officers' quarters, and making their files of soldiers a travelling calaboose. Not satisfied with this, and feeling determined to hatch up difficulties, and, if possible, to bring the citizens and soldiers in collision, the Court, dignified as it was, could resolve itself into an itinerant judiciary, travelling throughout the Territory, hunting up every supposed and imaginary infraction of the law that could be heard of; and Federal Judges were of that flexible capacity that they could act not only as committing magistrates, but also as Marshals and Deputies, as well as judges and jurors, so bent were they on finding something to justify their fiendish and unwarrantable course. Military encampments were the favourite localities and haunts of the Federal Judges, that they might the better carry into effect their forsworn purposes by summoning into their presence whoever might be the unfortunate victims of their spleen, there to heap upon them the insulting vindictives of an inebriated, perjured United States' official. Nor have they alone been satisfied in the examination of living witnesses, but they have exhumed from the narrow house the lifeless clod, and in conclave held their *post mortem* examinations, in hope of extorting some convicting evidence from the spiritless body.

Having failed in all these attempts to establish the charges brought against us, they have not stopped, but every possible stratagem has been resorted to by them to set the laws of the Territory at defiance. They have thrown around the lesser courts of the Territory every embarrassment that could possibly be invented to obstruct and retard the administration of justice. They have unscrupulously set their decisions aside, contrary to the forms of the very law which they were sworn to support; and by writs of Habeas Corpus they have released prisoners from the custody of the State and county officers who were paying the penalty of the law which they had broken, thus turning them loose upon the community without making any inquiry into the nature of their offences, and permitting them to prowl around and through our settlements, committing all manner of outrages and infractions upon the law. Thus has a vast amount of crime been committed, for which they should be held directly responsible. Had our own courts been permitted to have exercised their legitimate and proper jurisdiction, such crimes would have promptly met their just punishment, and the law been honoured, and this vast amount of crime suppressed.

The treatment of the Federal Government towards the citizens of Utah, by persisting to appoint such men to office, will ever be looked upon by them as an unjust and murderous plot for their destruction. We have never asked of the General Government but one thing in the appointment of officers to Utah, which was, to send us good men, statesmen, men of intelligence, men of responsibility at home, men at least of good moral character, and not the rejected scum and rubbish of their political cesspool. But upon the other hand, men of no moral worth—those who could not be trusted at home, and had in every way rendered themselves unworthy of the confidence and esteem of all right-minded and thinking men, have universally been the class selected to hold Government appointments in Utah. Of this class of the judiciary may be named (who have held appointments within the last six years,) Judges Drummond, Styles, Eckles, Sinclair, and Cradlebaugh; and to this list we may add the ministerial officers, such as the Marshals and Deputies, with their retinue of far-fetched clerks. To this may be still further added the Superintendent of Indian Affairs and all his sub-agents. With scarcely an exception, all these federal officers have rendered themselves obnoxious to the people, become defaulters in office and violators of the laws of the country, abridged the rights and liberties of

the people, perjured themselves by making out false reports, and disgraced and degraded themselves as drunken, worthless, and debauched libertines in society. Their abuses and oppression upon us year after year have become unbearable; their tyranny and misrule have been a compound of malcontents, which could not be overlooked in an old, corrupt, degenerated monarchy towards its serfs. The uniform course of treatment by the General Government towards Utah has been but a relic of colonial vassalage. The libellous character of the Government officials has been such, that after the Government had committed themselves by giving credence to their misrepresentations, they have felt like some conscience-stricken highwayman who had committed an unlawful and treacherous act of robbery, and was possessing himself of booty too large to be concealed and too dangerous to be retained; and the Government, to get rid of this onerous burden which was pressing sorely upon their conscience, unasked for by us, graciously pardoned our past sins, that thereby they might be relieved of the uncomfortable and too dangerous and malignant outrage which they had perpetrated upon us, and which was of too great magnitude to be concealed. They first became the aggressors; and when the problem became so difficult for solution, they thought to hide their perfidious course, and suggested to us that they were willing to balance the account (one which they themselves had made in every item,) by saying, We will forgive you for the past, and we will commence now upon a clean sheet. This has been positively and emphatically the course of treatment pursued by the Government of the United States towards the citizens of Utah. If the crimes charged against us had been true, they would not have made this concession to us; but because they were not, they made it to cover their own sins and corruptions. Why could not the Federal Courts of Utah, with an army at their back, sustain the charges made against us. We answer, For the best of all reasons—because they were false, there being no foundation whereupon to predicate an action. Should not the United States' Courts, with the army at their behest, give the lie to those vile aspirations which have been heaped upon us by corrupt officials? We answer, Yes; and that, too, to the eternal disgrace of them and the Government which has sent them.

In the federal appointments for Utah, which the President has recently filled, it is sincerely hoped that they have made more honourable selections than formerly. Upon this point, however, we are a little sceptical, from the manner in which they have gone begging throughout the rank-and-file of office-seekers for many months past; and we must confess that we can scarcely be credulous enough to look for any decided improvement in the present instalment of officers for that Territory. From the manner in which one of the present batch has introduced himself to the municipal authorities of the city, we should say that they are of the same stamp as their predecessors. We learn that the Judges had scarcely been in the Territory a single week before one of their *imported* clerks gave to the astonished citizens of Utah an exhibition of his advanced state of "Christian" civilization by getting into a drunken spree and having a row, and by drawing his revolver and threatening life. Had it not been for the timely interference of the City Police, it would no doubt have resulted in something of a more serious nature; but as it was, the city extended their hospitality to him by giving him a night's lodgings in the Lock-up, with the assurance that on the coming day he should be put upon his trial for a breach of the peace. We trust, however, that they may not all attempt to force their civilization upon the "Mormons" by similar demonstrations of their pugnacious proclivities. It is to be hoped that the straightforward and honourable course of the present incumbents in Utah may redeem the Government from the present odium cast upon

it by their predecessors, and prove to the citizens of Utah and the world that the Government were at least sincere in their pretensions of friendship when they proposed to bury the hatchet and live in peace with the citizens of that Territory. But if they should continue to follow in the footsteps of their predecessors, by setting the the laws of the Territory at defiance and trampling upon the decision of our courts, and in all cases be the first to break the laws, thereby encouraging the commission of crime by setting the example themselves, then may all honest men look upon the pretensions of friendship and the proposed forgiveness of the General Government as a tissue of falsehood, and worthy only of contempt by all lovers of virtue and honesty.

A DREAM.

After the evening's meeting, I walked over to Melksham with brother Ellis, where we sang several hymns, took supper, and offered up thanks to God for our preservation through the day.

It was about eleven o'clock when we retired to rest. I soon fell asleep, and as I slept I dreamt I was in a very large field, wherein were a great multitude of people. Immediately a man, (the very man that I am now labouring with,) brother Rouse, whom I had never seen before in my life, came to me as I stood alone in the field; for the multitude were a great way off, though in the same field, for the field was very large.

The multitude were walking towards the east. I and my companion walked north for the purpose of being alone, as we were both desirous of making ourselves acquainted with each other and where we were going. He said he was here "for the purpose of making known to the people the work which God had begun in these last days,"—a work with which he supposed I was some little acquainted.

I told him I should like to know who that multitude of people were. He said he did not know, but said that we should pray to God to make it known to us. This we did; and after praying, we understood and became satisfied in our own minds that they were an oppressed and downtrodden people, seeking deliverance from the bondage and thraldom of their masters.

Just at that time the multitude came towards us, and we turned to meet them. As we were walking towards each other, a few very large drops of rain fell; and all stood gazing, being astonished to see the drops of rain fall, while not a cloud could be seen. All this time the light was very bright; but there was no sun. The rain ceased. It did not last above one minute; but it fell in the largest drops I had ever seen. Immediately after the drops of rain had fallen, a tremendous clap of thunder burst over our heads. Such a one I never before had heard, nor can I well describe it, it was so terrific. The earth shook to the very centre, and we were afraid, and wished it were over and passed. Meanwhile we looked a little west of where we then stood, and there was a large wood, from which came a great noise, adding to the noise of the thunder.

In that wood grew the finest, the highest, and the largest trees I had ever seen; and as we looked upon it, partly admiring and partly terror-struck by the thunder, lo! with one tremendous crash, the whole wood fell to the earth. The terrible shaking, the awful roar of the thunder, and the breaking up of the wood lasted, I should think, about three or four minutes; after which, there was a lovely calmness all around. It filled my heart with joy to think, too, that not a soul of all the multitude, nor either of us, was hurt.

I and my companion then looked upon the fallen wood, and really it was wonderful to behold the largest trees I had ever seen broken off close to the ground, and little ones in which no one would have thought wind or thunder, lightning, or even fire from heaven could have lodged sufficiently to have destroyed them so quick. But it was so. Indeed it was heartrending; and we mourned over it, and could not refrain.

Beyond the wood was a beautiful country, and the multitude appeared to be going there. It was a long way off, for the wood was very large, and I thought if ever they crossed that awful scene of devastation, it must be by the same omnipotent hand that had destroyed it.

This was westward; but our attention was now drawn eastward by a cloud that was ascending very gradually beyond the lofty hills that stood in the distance in that direction. This cloud was very black, although at first not larger than a man's hand.

It continued to ascend until it got about the height that the sun gets in two hours after it rises. Here it stood still, and increased in size until it appeared in our view as large as a good-sized field. By that time its darkness became so intense that the earth was darkened by it. The heavens also appeared black as far as we could see.

In the midst of the cloud there now appeared a white spot, which increased until it became as large as a small doorway. In the midst of the white spot there stood a child of very ordinary appearance. The child grew; and as it grew, I saw several tokens that it manifested of a superior intellect it had to any other child I had ever seen. The child grew till it became twice as large as an ordinary man. The white spot increased, and continued to absorb the black cloud.

As this work of absorption was going on, the child (or rather the man) exhibited a lion, which he took from behind him. The lion appeared to be conscious of what was going on, and was very affectionate.

The man now took the lion up in his arms, and held it up, extending his arms towards us. He then addressed us as follows:—"As the wood is broken up and torn in pieces, so shall the Gentiles be broken up and torn in pieces, if they repent not and receive not the Gospel; for the Lord God will send the lion through among them, and it shall tear them in pieces and destroy them, even as the wood is destroyed; and if they do not repent of their wickedness and obey the Gospel, not one of them shall be delivered."

The lion was then put into his own place behind the man, and he ceased to speak. During the whole of this time, the brightness that surrounded the personage continued to increase; nor did it now cease: it continued to increase until it exceeded all the brightness I had ever heard of. It was not "the moon with her coldness," nor was it "the sun with his dazzling rays:" it was light—pure light. Its birthplace must have been the regions of eternal bliss. From its glorious presence that solemn blackness of despair which so short a time before darkened the whole earth and sky fled as if upon the wings of the wind. But there was no wind; yet it fled, insomuch that there could not be seen one particle thereof remaining.

The personage and the lion were both enveloped in the glory of that brightness, and the whole earth was lighted up by its glory. I gazed as long as I could on the awful and majestic scene; but both the personage and the lion were hid from my view, being enveloped in the light.

Having become almost exhausted by the varied changes and impressions made upon my mind, and being filled with wonder and astonishment at the things I had heard and seen, I awoke. Immediately I heard the clock strike two, so that I must have been in this dream at least two hours and a half, during the whole of which time my mind was exercised to its utmost extent.

I will not presume to make a long comment on this dream, but will make a few plain remarks; for there may be some who, although not altogether infidel in their belief, may smile incredulously at it.

To such I would say, Reflect upon it again; you will find it manifests the blessings of God. And when you have reconsidered it, ask him not who my companion in the dream was; for I have told you. Ask him not who the multitude were, as I have done that myself, and have told you. But ask him who the man was that I saw, what the lion meant, and where the wood was. Ask him what country it was I saw beyond the destroyed wood, and if ever the people crossed the wood and dwelt in that beautiful country.

By this time it will have occurred to your minds that God has often disclosed his holy will in dreams.*

* Dreams are either diabolical, natural, or divine. For examples of the 1st, see Deut. xiii. 1—5; Jer. xxiii. 32: the 2nd—Eccl. v. 7: the 3rd—Gen. xxviii. 12—15; xl. and xli.; Dan. ii.; Matt. i. and ii.; Book of Mormon, pages 3 and 13.

God showed Abimelech, in a dream, that Sarah was the wife of Abraham. He showed Jacob, in a dream, at Bethel, the beautiful, but mysterious ladder. Joseph in his youth was remarkably favoured with prophetic dreams, which were explained by his father. Pharaoh's butler and baker had their peculiar dreams, which Joseph interpreted in prison, and which were both realized; and we have a long detail of Pharaoh's dreams, of Joseph's explanations, and of the consequent provision against seven years of famine.

In the New Testament we read of the angel of the Lord appearing unto another Joseph, and this several times, both about the safety as well as the birth of Christ. Peter had a remarkable dream on the housetop, warning him to preach the Gospel to the Gentiles.

Among the signs and effects of the Gospel's promulgation in these the last days, God expressly says that, after pouring out his Spirit upon all flesh, "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

R. L. Mills.

SUMMARY OF NEWS AND PASSING EVENTS.

General.—Continental affairs continue warlike and knottedly complicated, and the "Man of Mystery"—Napoleon—has commenced French intervention in Naples. He has placed four ships of the line before Gaeta. The *French* Admiral has orders to prevent an attack on that fortress by Admiral Persano, and, if necessary for that purpose, to sink his ships. Under these circumstances, Admiral Persano will take no part in the approaching siege of Gaeta. Admiral Hamelin is occupied with the creation of companies of naval artillerymen for the defence of the coast. Several of the towns on the coast have been placed in a respectable state of defence. It is moreover reported that a corps of observation is to be formed on the frontiers of Alsace and of Lorraine. The *Globe's* Paris correspondent remarks that the recent council of war at St. Cloud, attended by all the French Marshals, palpably indicated an eventual campaign. Never were the military and naval resources of France in such a formidable state of development. With the Italian Contingent, the Emperor can bring 800,000 men into the field. Garibaldi and Victor Emmanuel, whose military operations are now combined, are preparing for a battle. The result of the voting in the Kingdom of Naples, with the exception of two provinces, the returns from which are still wanting, is as follows:—Ayes, 1,102,439; noes, 9,371. Garibaldi has not only shown himself a great man, a patriot, and a true son of Italy, but he is also showing himself a true friend of religious as well as political liberty. He has lately not only given to the English permission to build a church in Naples, but he has also given as its site a piece of ground forming part of the Royal property. The gift was made in the most flattering terms to the English. Until now, excepting in the houses belonging to the foreign missions or consuls, there has been no Protestant worship permitted in Naples. This event seems something like a sign of the times; and all friends of religious reformation and liberty must certainly hope that this is but the beginning of a very desirable end—namely, a thorough religious reformation throughout the European continent, and a just and unlimited recognition of religious rights.

American.—Severe shocks of earthquake were felt at Quebec on the 17th ult., the influence of which was felt over a large portion of Canada, and also in the States of Maine and Vermont. The *Deseret News* of September 19th says—"On Thursday evening last, Elder Calkin and family arrived from the East, all well, as we are informed. On Friday, Capt. B. H. Young's train came in; and Capt. Taylor's company arrived on Monday evening. There have also been several other arrivals during the week, of which, in the absence of reliable reports, we cannot speak particularly." The *News* also gives under the head of "Late from the Plains," the following:—"We have been informed by Mr. Daniel Johnson, one of the mail-carriers on the Eastern route, who came in with the mail on Saturday last, that on the morning of Wednesday, the 12th inst., he passed Capt. Haight's train crossing Green River, and that Capt. O. O. Stoddard, with the second handcart company, was encamped on the west bank of that stream. Mr. Johnson also reports that Capt. J. W. Young's train was at Deer Creek on the 8th of September. He passed the freight train of Gilbert and Gerrish at Cache Cave. Capt. Badger's company, on the evening of August 29, camped five miles this side of Laramie."

MEMORABILIA.

Power of Gunpowder.—A thimbleful of powder, properly applied, will split a rock four feet square.

To See an Object at the Bottom of a Well.—When the sun shines bright, hold a mirror nearly perpendicular over the well, and by its reflection on the water you may see the smallest object at the bottom.

Hail.—It is in its passage through the air that the congealed moisture of the atmosphere assumes the globular form of hailstones, in the same way that shot becomes spherical through falling into water from a great height.

Army at Waterloo.—The army under the command of Wellington at the Battle of Waterloo, consisted of 35,000 English, and 40,000 Hanoverian, Brunswickian, Nassau, Dutch, Belgian, and King's German troops, making a total of 75,000 men. Napoleon's army consisted of 135,000.

To Detect Copper in Pickles or Green Tea.—Put a few leaves of the tea, or some of the pickle, cut small, into a phial with two or three drachms of liquid ammonia diluted with one-half the quantity of water. Shake the phial; and if the most minute portion of copper be present, the liquid will then assume a fine blue colour.

"Old Tom."—The origin of "Old Tom" as applied to cordial gin is as follows:—Messrs. Hodges, the celebrated distillers, formerly had a partner named *Thomas* Chamberlain, who manufactured the gin; and as the firm were patronized by *Thomas* Norris when he left their service and opened a gin-palace in Great Russell St., Covent Garden, out of respect to his former master, he called the cordial "Old Tom."

A Thermometer and Cheap Barometer.—Take a clean glass bottle and put in it a small quantity of finely-pulverised alum. Then fill the bottle with spirits of wine. The alum will be perfectly dissolved by the alchohol, and in clear weather the liquid will be as transparent as the purest water. On the approach of rain or cloudy weather, the alum will be visible in a flaky spiral cloud in the centre of the fluid, reaching from the bottom to the surface.

The Collar S.S.—The fashion of wearing collars of S.S. (originally worn by members of the religious society of St. Simplicius,) was introduced into England in the year 1407. They were adopted as the badge of the House of Lancaster, and were afterwards worn by the nobility and other persons of high rank as a distinguishing mark of dignity. The creation of an Esquire was performed by the ceremony of placing on his neck a silver collar of S.S. by the King as a sign of that dignity.

The Gorgons.—In mythology, the *Gorgons* were the three daughters of Phorcys and Ceto—namely, Medusa, Stheno, and Euryale, whose heads were covered with vipers instead of hair, and had the power of changing those who beheld them into stone. There were also other Gorgons, who were born of the same parents, and were called Lamiæ, or Empusæ: they had but one eye and one tooth common to all, which they kept at home in a small vessel, and she who went abroad used them. Each had the face, neck, and breast of a woman, but below was covered with scales, and had the tail of a serpent. All had a modest mien; but after tempting men to discourse with them, they would strangle them, tear them to pieces, and devour them.

VARIETIES.

The best way to humble a proud man is not to take any notice of him.

No man has a *right to do* as he pleases, except when he pleases *to do right*. He has no *right* to do *wrong*.

A Man is taller in the morning than at night to the extent of half-an-inch, owing to the relaxation of the cartilages.

Giving Twice Right Name.—A woman had a man arraigned for coming into her house, and putting her in fear of some outrage. "Besides," said she, "he called me out of my name." "But that's a civil action, madam," said the counsel for the defendant. "No, it's not a civil action!" cried the indignant lady; "and nobody but a lawyer would say so!"